

fliots ample -wealth, overpowering those
 who attack
 us, and causing enjoyment.¹

Varga v. 21. " Let Mm draw near, who, though
 not a god,
 would receive this complete living gift,²
 —since
 VASA the son of ASWA receives it at the
 dawn of
 this (morning) at the hands of
 PRITHUSEAVAS, the
 son of KANITA." ³

22. "I have received sixty thousand
 horses, and
 tens of thousands;—a score of hundreds of
 camels,—
 a thousand brown mares,—and ten times tea
 thou-
 sand cows with three red patches.⁴

23. "Ten brown horses bear along
 the wheel
 (of my chariot), of mature vigour^ of complete
 power,⁵
 and trampling down obstacles.

24. " These are the gifts of the wealthy
 PBITHU-

¹ Two of the epithets in this verse, *fthujyum* and *pkroyaini*^ are applied ia viii. 22. 2 to the chariot of the Aswins ; and *pbrvya*, is there explained by Sayana as "going before (in battle)'" and *Ihujyu* as "the preserver of all."

² This verse is supposed to be spoken by Aswa or his friends.

Sayana explains *wat* as usual by *gamcmavad*, *gavadilakshanam*, and *purtam* as *pfarnam* ; but Bohtlingk and Hoth take *wat* as = *tyaft*, "such, so great,"⁷ and *piiirfam* in its sense of "pious

³ Kanita is also explained by Sayana as " the son of a maiden,"

"*ka.nya.yah putrah*."

⁴ Sayana says, " having the head, back, and sides white (or

bright) ;" he also omits one *dasa* in his explanation.

— This and

the two following stanzas are spoken by Yasa.

⁵ Sayana explains *vztavdrasah* as *krantabaldfy*
prdptabald vd ;

but it rather means " having sleek tails."